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narrative in each lesson may not meet the approval of many teachers. The trouble is that if this be inserted, the lessons would be too bulky or the number of Greek sentences bearing on the grammar and syntax introduced would have to be lessened, and that would be a more serious loss. The authors evidently think it better to acquire a grounding in the essentials as soon as possible and then take up the kind of connected prose for which the class is fitted. If the class is hardly ready for the *Anabasis*, there are a few pages of simplified *Anabasis* following the lessons for the infant Greeks to cut their teeth upon.

The book appears to be teachable. It is compact and crammed with things to be learned. When examining it, one is surprised that so much can be disposed of in so economical a manner.

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Woman: in All Ages and in All Countries. Volume I, Greek Women. By Mitchell Carroll. Printed for subscribers only. Philadelphia: George Barrie and Sons (1907). Pp. xxiv + 395.

This is a truly sumptuous volume, printed on Japan vellum paper and containing eight superb illustrations, each in both full- and half-tones. Beautiful books of this sort are not infrequently mediocre or poor in the letter-press, but Professor Carroll has done his work unusually well, and one rises from a perusal of the four hundred odd pages feeling that the subject has been admirably treated by a scholar of good taste and judgment.

Aside from a general introduction to the series (signed by "G. C. L., Johns Hopkins University") and the author's brief preface, the volume embraces fifteen chapters, giving an account of Greek women from the heroic age to Alexandrian times. The available sources of knowledge are said to be three: (1) the country of the Greeks; (2) literature; (3) art. The first, as the writer admits, is of comparatively slight value, while as to the third, it seems to us that the publishers have missed a great opportunity, for while the illustrations given are beautiful and interesting, yet only one is from an antique source. And yet it was possible to draw upon the splendid storehouse of Greek art, with its sculptures, vases, gems and cameos. As to Greek literary sources, the author gives ample proof that he has thoroughly exploited the field, but it will be disappointing to scholars to find that no index to his authorities is given.

Virgil's famous *varium et mutabile semper femina* (the last word unfortunately appearing as *femina*) is the series motto on the title-page, but for this volume the *ὄρι καλὸν φιλὸν αἶν* of the Muses and Graces "strikes the keynote to the music of the Greek genius". This beauty, not merely of

external form, but also of mind and soul, as set forth in Plato's immortal *Symposium*, is really the main theme of the book, and if the author does not soar into a poetic rhapsody, yet he certainly handles his subject *con amore*, treating it with uniform dignity and never allowing himself to sink into mere flippancy.

The subject is, for the most part, treated chronologically. Thus the heroines of epic, lyric and dramatic literature pass before us in the order given, though the chapter on Sappho is followed by one on The Spartan Woman and that in turn by one on The Athenian Woman. The topics naturally suggested by Attic comedy and tragedy are discussed in the chapters on Aspasia, Aphrodite Pandemus, and The Woman Question in Ancient Athens. The subject of Greek Women in Religion depends for material on all the literary fields as well as on Greek art, and might have been treated appropriately in the closing chapter of the book. Greek Women and the Higher Education is a theme associated with the history of Greek philosophy.

The chapter on Sappho is perhaps the best in the book and Professor Carroll has made skilful use of the twenty-line fragment of a poem by the Lesbian found a few years ago in the Oxyrhynchus papyri, to vindicate the character of this much-defamed poetess.

Distinctly unpleasant reading is the account of the *Hetaerae* given in the chapter on Aphrodite Pandemus—a chapter which was necessary if we were to realize that, with all its charm and beauty, Hellenic culture had its seamy and even revolting side, which, unhappily, still finds a counterpart in the civilization of the most advanced Christian lands.

But though Greece had her Lais and Phryne, she had also her Andromache, Penelope and Nausicaa; her Antigone, Alcestis, Macaria, Iphigenia and Electra; her Sappho and Corinna; her Theano, Themista and Hypatia—all of whom are sympathetically portrayed in this charming volume.

The two closing chapters make us realize that, in wifely and maternal ideals, Macedonia and Alexandria differ widely from the more purely Hellenic lands. We find it difficult to recognize Greek seemliness, restraint and humanity in the careers of Eurydice, mother of Philip, and of Olympias, mother of Alexander; or again in the conjugal relations of Arsinoë (surnamed Philadelphus) and in the lives of other Ptolemaic princesses, among whom "always existed mutual hatred and disregard of all ties of family and affection. Ambitious to excess, high-spirited and indomitable, they removed every obstacle to the attainment of power, and fratricide and matricide are crimes at which they did not pause. When the student of history sees pass before him this dismal panorama of vice and crime, he wonders whether human nature had not deserted these women and the spirit of the tigress entered into them". But

this degeneracy of the women is hardly to be wondered at, when the men of the great family of the Lagidae had changed into "debauchees, dilettanti, drunkards, dolts".

The book concludes with a vivid sketch of the last queen of Egypt, the famous Cleopatra, who was "the heiress of generations of legalized license, of cultured sensuality, of refined cruelty, and of moral turpitude, and who differed from her predecessors only in that she had redeeming qualities which offset in some degree the wickedness that she had inherited". In view of the iniquities of which so many of the most brilliant and fascinating women of the pagan world were capable, it was indeed high time for the coming of that "Son of Man, who brought into the world new conceptions of womanhood, new influences destined to elevate and ennoble the sex and emphasize the higher elements in human character that the ancients had so greatly neglected".

We congratulate Professor Carroll on having written a most entertaining and at the same time scholarly work.

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PATHOS IN POMPEII

The latest excavations at Pompeii have led to most interesting discoveries. A recent exploration revealed a well-preserved tomb erected in memory of the wife of a magistrate who had died at the age of 22. It consists of a marble column, surmounted by an amphora and surrounded with a circular seat.

Close to the tomb a skeleton was found clutching a linen bag containing fifty silver coins of the consular and imperial periods. It was apparently the skeleton of a person who was overwhelmed by the ashes of the volcano while trying to escape with his money.—*New York Sun*, Sept. 27, 1908.

The excavations of French archaeologists in Tunis have recently brought to light some remarkable finds. Among the buildings the most important is a temple of Saturn, discovered at Dugga, of which a large number of columns are still in good preservation. Among the statues the figure of an Athena wearing a girdle decorated with the head of Medusa is noteworthy, as is also a colossal statue of Apollo, three meters in height, carrying a richly ornamented lyre. A large number of important inscriptions have also been found.—*The New York Evening Post*, March 28, 1908.

The Archaeological Society of Athens announces the discovery near the site of Pegasus in Thessaly of nearly a thousand marble stelae, of which about four hundred bear traces of important encaustic paintings of unusual originality and workmanship. They are said to belong to the second and third centuries before Christ, and there is some reason for attributing some of the work to Polygnotos and

Apelles. Thirty, in a state of perfect preservation, show brilliant coloring.—*The New York Evening Post*, March 28, 1908.

MORSIUNCULAE

Of the abstracts in the Proceedings of the American Philological Association for 1907 the following seem of special interest to our readers: Professor Curtis C. Bushnell in *The Aeschylean Element* in Mrs. Browning's Writings has collected the allusions to Aeschylus and also the passages which show the influence of individual plays. There are about a score of the former, chiefly in the Letters. The lifelong influence of the Prometheus is shown by her two translations and by the numerous references scattered through her poems and letters. A number of parallels to the Agamemnon and a few to the Eumenides appear. In the Greeks and Suicide, Professor W. S. Scarborough discusses the interpretation of *Οὐ φασὶ θεμῖτον εἶναι αὐτὸν εαυτὸν ἀποκτείνεσθαι* (Plato, *Phaedo* 61 E), his conclusion being that suicide was in the eyes of the Greeks a violation of the divine law and that even in the earlier Greek life public sentiment was against *αὐτοκτονία*. Professor Herbert C. Tolman in *The Historical and the Legendary in Herodotus's Account of the Ascent of Darius*, endeavors to discover, chiefly by comparison with inscriptional evidence, the historical germ in the Herodotus story which may be confirmed by contemporaneous documents. His four points are (1) the murder of Smerdis; (2) the usurpation of the kingly power by the Magian Gaumâta; (3) the restoration of the throne to the royal house of the Achæmenidae; (4) the names of the allies of Darius. The University of Nevada Studies will contain in full Professor Church's paper on the Identity of the Child in Vergil's *Pollio*. Some of his conclusions are that the poem is a prophecy of peace, the child a real child, the expected son of Octavian, that the birth of a girl did not necessitate the destruction of the poem, and that Gallus's claim was based upon the language of the *Pollio*. Professor H. R. Fairclough in a critical estimate of Vergil as a poet concludes thus:

The *Aeneid* is the loftiest expression ever heard of Roman spirituality . . . in the sixth and central book . . . Vergil breathes his highest spiritual aspirations. This life of human effort, of vain longing, of love unsatisfied, has it no fruition, no fulfillment in the world beyond? Is Lucretius right when he leads us down to the gloom of the grave and leaves us to face an immortal death? This is the question with which the poet grapples, and in the answer we have, next to Plato's *Phaedo*, the noblest spiritual utterance of pagan thought. For out of all that the legends, poetry, mysteries, religion, and philosophy of Greece and Rome could teach, Vergil has gathered up the noblest elements, and made one supreme effort to catch a vision of that world beyond the grave, which even to-day only some can see, and that "through a glass darkly". T. E. W.